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Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 4.] THURSDAY SEPTEMBER 18, 1919. [No. 21.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

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A Vision Of India.

THE APPEAL OF INDIAN VEGETATION.

By K. S. Ramaswami Sastri, B.A., B.L.

Bright India's trees shine on our wondering eyes
With wealth of many-tinted leaves and flowers.
The joyful wind through forward-speeding hours
With them as harps strikes notes of paradise.
Their odours sweet the gladdened mind entice
To dream of Love's delights in Poesy's bowers.
With joys delicious their sweet fruitage dowers
Our taste that pleasure seeks with enterprise.
We get from kind paternal flowers and leaves
Their friendly velvet touch; and more than all
Is that deep joy with which they dower the soul.
My entire being through the realm of trees receives
The message clear of God's triumphant call,
The radiant rapture of the cosmic whole.

The Hindu Message

THURSDAY EVENING SEPT. 18, 1919.

The Indemnity Bill.

The whole of educated India is horrified at the determination of the Government of India to pass the Indemnity Bill to relieve all officers who took part in suppressing the Punjab disturbances from liability to punishment for any illegal acts which they may be guilty of. The Viceroy, who seems not to take any notice of the popular feeling in the country, has coolly announced in his opening speech the introduction of an Indemnity Bill and his determination to have it passed into an Act in this session itself "whatever the findings of the Commission may be." This is exactly what has staggered the country and shaken the people's faith in the love of the British for law and justice. Even such distinguished Indians of sober views like Sir Narayan Chandavarkar of Bombay and Sir P. S. Sivaswamy Iyer of Madras have considered it necesssary to leave no stone unturned to induce the Government to adjust its acts and policy in accordance with the principles of justice and fairplay. The whole country is ringing with remonstrances against the action of the Government in appointing a Commission of enquiry and without waiting for its findings in seeking to exonerate in advance the officers concerned from all liability for their actions. The entire Press of India has with a singularly unanimous voice protested against this putting of the cart before the horse. Now that a Commission has been appointed to enquire into and report on "the causes of and the measures taken to cope with the recent disorders in Delhi, the Punjab and the Bombay Presidency" we do not think there is any necessity to pass an Indemnity Bill in a hurry. It may safely wait till the Commission has finished its enquiries and submitted its report. If, on the other hand, an Indemnity Bill is passed now it is sure to handicap an impartial investigation by the Commission and the object of the enquiry will thereby be defeated. The enquiry itself will become a mockery and the people would attach absolutely no value to this farce of an enquiry. Further it is a preposterous claim which the Viceroy makes that whatever excesses the officials might have committed *bona fide* in the restoration of order the Council must, without scrutiny, condone them and protect them from all consequences of their actions. The Council we think has a right to have before it the findings of the Commission of enquiry so that the members may have full knowledge of the various illegal acts done by the officers from the consequences of which they require protection, before passing the necessary Indemnity Bill. They must also have before them the finding of the Commission on the primary issue whether it was necessary or not under the circumstances to have recourse to Martial Law. To ask the members to vote for the Indemnity Bill without even a vague idea of what the officers required to be indemnified for and without knowing whether there was any justification or necessity for the introduction of Martial Law is to say the least a glaring instance of the exercise of arbitrary power by a bureaucratic government which in the words

of the *Hindu* "can only take place in a country in which the so-called legislature is the handmaid of the Executive government ready to do its bidding and where the Executive government is in a position to snap its fingers at the expression of popular opinion and popular discontent." As we said before, there is absolutely no necessity to hurry through the 'Indemnity Bill' and thus shake the abiding faith of the country in British justice. If necessary, a Bill as suggested by Sir P. S. Sivaswamy Iyer may be passed, suspending all actions against the officers concerned till the Commission of enquiry has finished its report. This would effectively give the necessary protection without at the same time making a farce of this proposed enquiry. But the present determination of the Government of India to rush the Indemnity Bill through the Legislative Council, with the aid of its official majority, is to put it mildly, not conducive to allay the sense of injustice, which is the prevalent feeling all over India just at present. Pandit Madan Mohan Malaviya, in one of the most telling speeches ever delivered in the Council hall, gave clear expression to the feeling of the country but the Government seems determined not to heed the temper of the people. The statement of Lord Chelmsford to the effect that he gave a blank cheque to the local officers to do whatever they thought necessary in the interests of peace and order and that, whatever the findings of the Commission of enquiry might be, these officers are entitled to complete exculpation shows that there is not much of statesmanship in Simla. They do not care to ascertain which way the wind blows. The fact, that the people in Conferences assembled and in the public Press, have begun to agitate for the recall of the Viceroy, while they never thought of such a thing even during the worst days of Lord Curzon's Viceroyalty, is a clear indication of the greater interest now evinced by the people in politics and of their present mental temparament. This is a time when firmness coupled with statesmanship should be conspicuously manifested. We are sure firmness will be exhibited by the government in the matter of this Indemnity Bill; but, we are afraid it will be in the wrong direction. The Bill, is sure to be passed in spite of all opposition; and, we can only say, that it is not wise statesmanship to flout public opinion. India has had several vicissitudes and has had to suffer in various ways during the past. But since the advent of the British, she has begun to appreciate freedom and justice and if at this stage anything happens to shake her faith, the result will be most deplorable both to England and India. We are fully aware that ours is a cry in the wilderness but as true followers of the Gita, we feel it our duty to represent facts to the government, without the expectation of any resuslt. The Government would be well advised to at least postpone this legislation till the Commission of enquiry finishes its labours; but, if in its wisdom it persists in forcing it through, all we can do is to pray for better days to dawn at least after the Reform Bill is passed through the Parliament.

The Viceroy's Speech.

[By Son of India.]

If the resolution so unanimously passed the other day at Calcutta and elsewhere

urging the recall of His Excellency Lord Chelmsford from the Viceroyalty of India had no justification at all, His Excellency's opening speech of the 3rd inst. at the Imperial Legislative Council must surely have convinced any impartial authority of the urgent need of the immediate recall of Lord Chelmsford. It was really very gracious on the part of His Excellency to have referred to the resignation of Sir Sankaran Nair, and it was more condescending still to appreciate his reasons for resigning his office which the Viceroy was sure were "honourable to himself." But beyond this the Viceroy would not say anything under the plea that "the relations between colleagues are necessarily of a private nature." Lord Chelmsford would certainly have shown better taste if he had made at least a passing reference to the valuable services rendered by Sir Sankaran. But this ugly omission only recoiled on His Excellency. As for Sir Sankaran himself, it is evident he did not care to win the appreciation of the Viceroy as against the best interests of the country; for if he had, he would not have written the monumental Minutes of Dissent, and would not have vacated his seat which has been so avidly clutched at by his successor. Nor did the country wait for the "appreciation" of the Viceroy before they honoured their sturdy patriot. There must have been something infinitely more behind the scenes than the public is yet aware of, as otherwise the government could have had no objection "to publish information regarding Sir Sankaran Nair's resignation." We are not quite sanguine that any "Indian Indian"—to borrow the phrase of *New India*,—would endorse His Excellency's pious wish for the success of Mr. Shafi in his new appointment, especially when one remembers the past services (disservices ?) of Mr. Shafi to the motherland, and the fact that while Sir Sankaran resigned his seat rather than work with a Government which so complacently connived at or even perpetrated such untold of atrocities in the Punjab, Mr. Shafi within six inches of whose nose O'Dwyerism so ran amok, whose own application for a permit for his servant to leave Lahore by rail was rejected by the Martial Law administrators, chose, nothing daunted, to seize the ignoble opportunity to get a temporary perch in the Imperial Executive, though as a matter of routine he was subsequently allowed to hold fast.

We shall pass on to the Viceroy's reference to the Punjab Disturbances. "At the last session," bemoaned His Excellency, "certain Honourable members during the passage of the Rowlatt Bills gave warnings of an almost minatory character that if that bill passed into law there would be agitation of a serious nature." He takes pride in having "promised support to the head of each local Government for such measures as he thought necessary to take, and that support was given unwaveringly throughout." Here again the Viceroy would have been better advised if he refrained from passing his own comments on the subject in view of the appointment of a Committee of enquiry which he announced in the same breath. The Indians have been everywhere clamouring for an impartial Committee appointed by the authorities in England so that the Government of India could take their legitimate stand at the bar of the Committee. But what has been the response ? The appointment of the Committee with its present *personnel* is a mockery. It is only an instance of adding insult to injury; it is one of the thousand instances of Indian feeling being played with. The Committee is a creature of the Indian Government and it cannot be expected to judge impartially. We have not heard much of Sahib Zada Sultan Ahmed and his qualifications are the Government of India's own secret. Sir Chimanlal Sitabud is therefore the only Indian on the Committee and to him our sympathies must go. Again if the Government were sincere in the appointment of a committee of enquiry, why should they rush in with their Indemnity Bill. The Viceroy could not make out any case for it, and betrayed only an eagerness to indemnify the officers, "whatever the findings of the commission may be." Why should there be this anxiety, this feverish haste? If the officers had done everything *bona fide*, they can tell the commission so. If their

actions had been *mala fide* why, then the only course open to any government would be to ask them to take their trial. You appoint a Committee to inquire into the "causes of and the measures taken to cope with the recent disorders," and in the same breath you defeat its object in anticipation by means of an Indemnity bill on behalf of the wrong-doers.

We shall skip over the Viceroy's reference to the Afghan war, and see what he has to say on the question of constitutional reforms. His Excellency deplored that the proposals of the Government of India should have been described as "whittling away the proposals of the report." "They were in truth," said His Excellency, "designed to work out the principles laid down in the report, and where criticism had been levelled against particular proposals to substitute for those, alternatives which might be less open to objection." Sir Sankaran Nair's admirable Minutes of Dissent are an effective refutation of this claim. The Viceroy "has not an unnatural admiration" for the Joint Report "which at the outset came under so hot a fire of criticism from some of my Indian friends" but which "is now to them a sacrosanct document," so much so that any tampering with its verbally inspired (sic) proposals savours of sacrilege with them." We cannot accuse His Excellency of having completely grasped the situation. There is absolutely no school of political thought in the country but wants changes in the Report. The Nationalists and the Liberals, the Nairites and the Sydenhamites—all want "improvements" in the Joint Report—only the means of improvement varies with the different parties. There is no section of the people who will be contented with the Joint Report. It is however true that the subsequent proposals of the Government of India, and Mr. Montagu's Bill were in certain respects proved far short of the Report and in such cases our politicians preferred the proposals in the Joint Report, but surely this does not mean that the people have now found out their folly in having opposed the Joint Report at first. We must beg leave to assure the Viceroy that he has no cause to be "amused," for if the people have reconciled themselves to certain features of the Joint Report, it is not because they are good in themselves, but because they have been out-heroded by the Government of India proposals and the Bill before Parliament.

The rest of the speech of His Excellency do not call for any comment. This is only another episode in the unpopular regime of His Excellency Lord Chelmsford. May God bless him!

Notes and Comments.

An Englishman, trained in the culture of France and Germany, once wrote,—"The principle of modern historical composition is systematic misrepresentation." We are reminded of this view whenever history is written—or rather *re*-written—for a purpose. It was the late Sir William Hunter who took upon himself the task of re-writing the history of India under British rule, and set the fashion of whitewashing the careers of the men who laid the foundations of British rule in India. Others have taken up the same role since, and the process of out-Heroding Herod is being repeated *ad nauseum.* That men like Sir George Forrest and Mr. M. E. Monckton Jones should set up as new biographers of Clive, Hastings, and others is no surprise to us. But that the process of re-writing history should take the form of special pleading on behalf of such men as Clive and Hastings is, indeed, a miracle of miracles.

* * *

We shall give an instance or two. Every one knows how Omichund was deceived by Clive in order to dethrone Suraja Dowlah. A conspiracy had been formed by Meer Jaffier, Clive, and others with this "noble" object, and it was found necessary to induce Omichund to join it. We are asked to believe that Clive did himself no discredit when he consented to join in the plot to deceive Omichund by the offer of an enormous bribe, or to deceive him by showing him the bogus agreement written on *red* paper, while the real treaty which was on *white* paper made no mention of the

payments to be made to him. The only trouble with modern writers is how to get rid of Clive's forgery of Admiral Watson's name. But will this alone rehabilitate him in the eyes of posterity? We think not, *so long as he joined in the offer of the big bribe and in the presenting of the false agreement on red paper to Omichund.* These facts will ever remain to show what sort of men often made history in India in the period when the foundations of British power were laid.

*
* *

Let us consider the manner in which the forgery itself is dealt with. Macaulay writes as follows :—"Clive was not a man to do things by halves. We almost blush to write it. He forged Admiral Watson's name." Macaulay stayed several years at Calcutta as Member of the Viceroy's Council. He stayed there at a time when the memories of the events in which Clive had played a notorious part had not been yet quite blotted out, and those Englishmen who were Macaulay's contemporaries in India never questioned his accuracy as a historical critic when his brilliant essays appeared in the famous Review for which he wrote them. And yet we are asked, on what appears to us to be misleading argumentation and special pleading, to give up our belief in what we have always accepted as a fact established beyond possibility of doubt.

*
* *

We are only told that "there is no evidence that it was Clive who affixed Watson's name to the document." It is impossible, at this distance of time, to have any such evidence. If Clive had been charged before an English Court with the crime on his return to England, there would have been given to his accusers an opportunity of producing such evidence. But neither his employers nor others ever thought of taking such a course, and for obvious reasons. All the same, the fact of Clive's having committed it was so notorious both among his contemporaries and the couple of generations which succeeded him that it has become accepted as absolutely certain and unquestionable. Macaulay might have been open to the charge of painting *English* history in partisan pigments, as he was an ardent member of the Whig party and sat in Parliament and Cabinet as a confirmed and enthusiastic Whig. But, as a historical critic of *Indian* events and of the men who took a leading part in them, his party leanings could have had no influence on him and no one has hitherto accused him of having misrepresented facts and misled the public. Hence, it is nothing but hair-brained frivolity, at this late stage of history, to plead on Clive's behalf that "there is no evidence that it was Clive who affixed Watson's name" to the red document.

*
* *

It is equally beside the point to say, as it has been said, that "there is plenty of evidence that whoever did so acted with the Admiral's acquiescence and under his authority." This certainly does not exonerate Clive. If what is here stated is true—and certainly there is no room for a doubt of it—, and if the verdict of Clive's contemporaries and of the generations which have succeeded him in England and in India has been unanimous in regarding Clive as the perpetrator of the forgery, men in the right frame of mind can only believe that Clive himself "must have acted with the admiral's acquiescence and under his authority,"—a fact of which we are assured that it is now established on satisfactory "evidence."

*
* *

We are, also, assured that Watson was himself present at the meeting of the Calcutta Select Committee at which it was resolved to ruin Omichund by means of the bogus *red* document, and that Watson had no objection to the proposal. All that is stated is that he refused to sign the false paper. The science of casuistry must be wonderful, indeed, if it can regard Watson himself as an honourable man under these circumstances. But, as for Clive, all that can be stated is that Watson did not object—and even consented—to the forging of his name. This is, in our view, not of much value, so far as the reputation of either Clive or Watson is concerned. Posterity is fully convinced—and nothing has transpired to question the fact—that

Watson was aware that his name was to be appended to the false treaty, and that he too had his share of the plunder to be secured thereby. As for Clive, it may be no forgery in the *strict legal* sense of the term when Watson's name was signed by him with his full knowledge, if not also with his consent. But, there can be no getting rid of the fact of Clive's having signed Admiral Watson's name in the red document, as stated by Macaulay, and we have already fully stated our reasons for holding to it as an undoubted historical fact.

* * *

We can fully believe that there are historical, if not ethical, grounds to justify Clive, Watson, and the members of the Calcutta Select Committee for the part they played in the events of this period of Indian history. The Brahmin Omichund was, doubtless, an exceptionally rapacious and unscrupulous specimen of the class of intriguing villains who, during this age, conspired to overthrow the Nabob Suraja Dowlah, and we are also ready to believe that, unless he could be got rid of by this wicked act of diplomatic deceit, he would have revealed the conspiracy with Meer Jaffier to dethrone Suraja Dowlah. We can also well believe that, if Clive had not done what he did, it would have been impossible to avert disaster to the Englishmen who joined in the conspiracy and those Indians who had placed their trust in them. Let us content ourselves with the doing of historical justice to Clive and his co-adjutors. It has been truly said of Clive that "he believed he acted rightly in a very difficult and perilous situation." The same can be said of the men of like mould who played their part in the conquest of Mexico and Peru and elsewhere. "*All is fair in love and war*,"—is a maxim which has doubtless its justification in the eyes of those who are cast in the mould fit for winning triumphs of both kinds. They have, also, perhaps, their justification in the eyes of those who profit by those triumphs. We must let matters remain there, but we cannot go further and put forward casuistical arguments to establish transactions like these on the basis of the eternal and immutable principles of morality.

In conclusion, we feel compelled to say that there is absolutely no justification for blaming Macaulay in regard to his account of Clive. A living writer has said that "on the whole he deals fairly with Clive," —that "there is a rough fidelity in the portrait, at least for those who are content to form their estimates of personality without going very far below the surface,"— that "I do not believe that Forrest's array of authentic evidence has substantially modified the impression" produced by Macaulay's estimate of Clive. We have already said enough to show that especially as regards the particular event in Clive's career to which we have above referred there is not available to us any additional fact on the basis of which we feel called upon to accept the plea for a "substantial modification" of the jugment regarding him formed by posterity on the reading of Macaulay's famous essay. There the matter rests, and for ever.

* * *

Elsewhere we publish in this issue a pamphlet entitled *Why not a League of Religions?* The idea is no doubt a good one because the attainment of unity and love depends on providing as many common platforms as possible. More harm is caused by mutual ignorance and mutual exclusiveness than even by selfishness and hatred. But we are sceptical about the result of a league of religions. The league of nations is already showing the iron hand behind the velvet glove. The league of religions may be another glittering phrase. The Chicago Parliament of Religions was a nine day's wonder after all. The unity of religions has to be realised not by forming a league with officialdom, conferences, and arbitration courts but by a conversion of the heart through an intenser living of the ideals of each religion by its followers.

Essays on the Bhagavad-Gita.

[By the Hon'ble
V. K. Ramanujachariar.]

Introduction.

Under this heading. I propose to place before the reader the teaching given in the Bhagavad-Gita briefly, yet clearly. The

Gita is in the form of a dialogue between Sri Krishna, regarded in India as an avatar of God, and His disciple Arjuna, the great Pandava warrior. The scene of the dialogue is the field of Kurukshetra, and its time just before the great battle. Arjuna wished to review his own army and that of his enemy ready for the fight, and desired Sri Krishna, who acted as his charioteer, to place it between the two armies. Arjuna then looked round, and seeing so many friends and relatives on each side, he was deeply moved to pity, and saying 'I will not fight', he threw away his bow and arrow and sat down. To him thus circumstanced Sri Krishna imparted his teaching, and through him to the world at large.

As usual with Indians, the teaching is very briefly given at the outset of the Gita in verses 12 to 15 of Chapter II, and the several points are fully developed later on. The first of these verses states :—

"At no moment in the past was I not, nor thou, nor these leaders of men; nor shall we ever cease to be hereafter" In other words we are all eternal. The next verse states that while the body continually changes, the dweller in the body remains unchanged.

"As childhood, youth and old age come to the dweller in this body, so the coming of another body. In this matter the wise man is not deluded."

It must be within every one's experience that the physical body in spite of its appearing as one and the same, continually changes by the taking in of food, and the casting out of waste products. And this change goes on to such an extent that the body of youth is wholly different from that of childhood, and that again from that of old age. Yet, when the body changed, the dweller in the body has remained the same. Why should he not similarly endure, when the body undergoes the change known as death? At every stage one body was replaced by another, and there is nothing to show that the same thing will not happen again when this body dies. Discrimination is thus taught—the separation in thought of the eternal from that which continually changes. This is truth or tattva. The third verse explains what should be done when the truth is known. This is known as hita or means :—

"The contacts of the senses with outer material objects, giving cold and heat, pleasure and pain, come and go and are impermanent. Endure them."

Endurance is thus the means, and it is explained in the next verse as being to remain unmoved by the pairs of opposites, so far as they come to oneself. It also explains the goal or purushartha :—

"The man whom these do not torment, who is balanced in pain and pleasure, and who is of stout heart becomes fit for immortality."

Immortality is the goal, and the object of the Bhagavad Gida is to teach the means thereto.

A word as to the plan of the Gita may be found useful. The first chapter and verses 1—11 of the second are introductory, the teaching beginning with verse 12. The remainder of the book falls into three parts. The first part consists of the remainder of this chapter, and chapters III to VI, and explains how by practising discrimination and desirelessness, the disciple may reach a state of serenity, and become able to realise himself. The second part consists of chapters VII to XII. The disciple, having made some progress, is given instruction in regard to the Lord of the Cosmos and his own relation to Him. He will then see that he is one with the Lord and with humanity. When these lessons are learnt, he is fit for *yoga*. The third part consists of chapters XIII to the end, and adds further information on points briefly dealt with in the preceding parts. Each point will be taken up separately and be fully dealt with, bringing together the teaching spread over the various portions of the book. The interpretation of the Sanskrit verses according to the school of Sri Ramanuja will be followed generally.

Our Social Problem and the Bhagavat Gita By K. S. Ramaswamy Sastri B. A., B. L.

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Section—I. Discrimination.

The first point to be considered is *discrimination*, the seperation of the * Self from the body in which he dwells. In verses 16 25 of chapter II this is taken up, and at the outset it is stated that the distinction between them rests on the testimony of those who have seen the truth.

"The body (*asat*) has no being; the self (*sat*) never ceases to be; the truth about both has been seen by the seers of truth" (II. 16.)

The terms *sat* and *asat* require explanation. The former, meaning that which always exists, is applied to the self and the latter, meaning the opposite of *sat*, is applied to the body.

(1) Four arguments.

Verses 17 and 18 give four arguments to enable the disciple to realise the teaching:–

"Know that to be indestructible, by whom all this (world) is pervaded. Nor can anything work the destruction of that imperishable One."

"These bodies are finite. They are stated to be for the use of the embodied eternal Self. The Self is imperishable, not being the known. Therefore fight."

That which pervades another thing is subtler than that thing, and cannot be destroyed by it. The Self pervades the world, and cannot be affected by it.

As the Self is incapable of destruction, so are other things incapable of destroying it. This is what is stated in the second half of the former verse. The *second* argument is that by nature the bodies are perishable. Why? Because they are *dehas* or growing things. Whatever grows is made up of parts, and is a collection; and every collection, as a collection, has an ending as it had a beginning. The *third* argument is contained in the second quarter of the latter verse. The body has been taken up by the Self for a particular use, and when that purpose has been served, it is cast aside, and falls to pieces. The third quarter of the same verse gives the *last* argument. The Self is imperishable, not being the known—for he is the knower. Perishability has been found only in things which are known. The Self not coming under that description cannot be said to be perishable. What has been stated in the abstract in verse 17 is put in a concrete form in verses 23 and 24.—

"Him weapons do not cleave, fire does not burn, water does not wet and wind does not dry. He is uncleavable, in-combustable and can neither be wetted nor dried."

(2) Objections answered.

Has an indestructible thing been seen anywhere? The reply will be found in the first half of verse 25:—

"He is said to be unmanifest, unthinkable and immutable." Unmanifest—not capable of manifesting himself to the organs, by which outside things are perceived. He is known by himself, the form of perception being, 'I know'. He is therefore unthinkable, i.e., not capable of being thought of as of the same nature as they. For this reason, again, he cannot be said to be capable of change. For mutability has been seen in outside objects only.

Do we not say that A. B. is born and that C. D. is dead? Is not this a matter of everyday knowledge? Verse 20 replies —"He is not born, nor does He die." The terms birth and death should therefore refer only to the taking up of a body and its rejection by the Self. Even then the change of bodies need not make one unhappy. For worn-out bodies are changed like worn-out clothing, (II. 22)

Most things are said to come into existence at the beginning of evolution and to cease to be when dissolution comes on. Is this true of the Self also? 'It is not true that the Self having come into existence ceases to be." The self is there unborn, undying and unchanging; though ancient, he is capable of being enjoyed as new. (II. 20).

(To be continued.)

* The term "Self" is used to indicate the dweller in the body. The corresponding Sanskrit term is *atman* (that which pervades); and when a distinction has to be made between the individual self and the universal self, the term *jiva atman* is used to refer to the former, and the term *param atman* to refer to the latter.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswami Sastri, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥

For each sense abide in its object attachment and aversion. We must not come under their sway. They are our real enemies in the Godward path.

Notes :

1. The Lord then shows how the nature of each man consisting of his tendencies can be overcome and perfected. Else if the nature of each man bears him irresistibly along its currents what is the use of scriptures at all? Our tendencies generate a feeling of attachment e. g. to forbidden food and a feeling of aversion e. g. to enjoined duties. The scripture teaches us the evil of harmful but liked things. Will any one eat food which he knows to be poisoned however hungry he may be? Will any one turn away from a disliked medicine if he knows that it will save his life?

2. Hence the initial desires due to pre-acquired tendencies none can control. But man's freedom and choice lie in his power of restraining action and seeking desire through the help of study, good company, and divine grace. Madhusoodana says well: तत्र पुरुषकारस्य शास्त्रस्य चायं विषयो यत्तयोर्वशं नागच्छेदिति ।

3. Nowhere in the world is such a convincing solution of the problems of free will and predestination given as in this verse. Madhusoodana says: ततश्चाप्रतिबद्धं शास्त्रं विहिते पुरुषं प्रवर्तयति निषिद्धाच्च निवर्तयतीति शास्त्रीयविवेकविज्ञानप्राबल्येन स्वाभाविकरागद्वेषयोः कारणोपमर्दनोपमर्दात्र प्रकृतिर्विपरीतमार्गे पुरुषं शास्त्रदृष्टिं प्रवर्तयितुं शक्नोतीति न शास्त्रस्य पुरुषकारस्य च वैयर्थ्यप्रसंगः ।

4. Venkatanatha well points out that प्रकृति becomes a factor in action only through रागद्वेष. Scriptures enable us to overcome these: तद्द्वारा च प्रकृतिः पुरुषस्य प्रवृत्तिनिवृत्ती जनयति । एवं स्थिते तयो रागद्वेषयोर्वशवर्ती न भवेदिति शास्त्रेण नियम्यते ।

5. Hence the proper and fruitful method is not the dissociation of the sense from the object which often intensifies the longing but the elimination of the feeling of strong desire by a realisation through the aid of scripture of evil consequences. Our sum total of tendencies becomes potent only when allied to attachment and aversion. We feel in forbidden pleasures a sense of bliss and an ignorance of future ill; we feel in evasions of duty a sense of ease and an ignorance of their future good of doing duty. Scripture destroys these wrong notions. Hence Prakriti by itself is not of dynamic power.

6. It may well be asked then, what is the meaning of the previous verse which says that nature is powerful and that compulsion has no controlling power? Sridhara says that Shastra steps in as a boat and saves us from being carried along the current of Prakriti and takes us across if we get into it. But if we have already got into the deep waters of desire and do not get into the boat, then of course there is no help.

7. Sri Ramanuja points out that this verse means that राग and द्वेष cannot be conquered by merely taking up Jnanayoga and that the path of Karmayoga is far better.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Far more auspicious is one's own duty though not of a meritorious character than another's duty well performed. Better is death in the discharge of one's duty (than life in the discharge of another's duty). The duty of another is fraught with fearful consequences.

Notes :

1. The previous verse having taught the elimination of passion, how can there be any dislike of our duty? So the Lord insists on each doing his duty.

2. Men's duties are determined by their qualitative potentialities which become operative at birth. But social arrangements and individual upbringing may help or hinder the discharge of such duties. Higher spirituality depends however on the proper discharge of such duties in the proper spirit. The equipment of fitness and the equipment of motive are both indispensable.

3. The disobedience to this rule has not only personal but also social consequences. As a matter of fact all action has in one sense the stamp of Prakriti on it. It is not of the soul. There is no question of higher or lower in the realm of duties. All are equally related to the centre of God as the radii are equally related to the centre in a circle. If our duty is properly done and in the right spirit it results in the highest self-realisation of the soul.

4. Sri Ramanuja expounds all these verses as showing that Karma yoga is better than परधर्म or Jnana yoga. The other commentators take them as showing how Karma yoga is to be effectively performed by the conquest and elimination of desire. A man who merely acts is a karmi; but he who acts in the manner taught by the Lord is a Karma yogi.

(To be continued.)

The Two Great Epics.

(BY P. PADMANABHA IYER.)

The *Ramayana* and the *Mahabharata* are two mighty works which have worked themselves into the innermost fibre of the Indians. Without being guilty of exaggeration, I may safely say that they have influenced and moulded in manifold and subtle ways the lives and conduct of many a man and woman during generations countless and become not only the flesh of their flesh and bone of their bone but the thought of their thought and spirit of their spirit. Time and again have they astounded and compelled the sincere and unstinted admiration of scholars, Oriental no less than Occidental.

They are an inexhaustible storehouse of delight and inspiration—a perennial fountain of pure and exalted pleasure, able to sweeten solitude itself with 'the beauty which the eye cannot see and the music only heard in silence.' Their teachings are of universal and unflagging interest. All men, women and children can draw inspiration from them. They are like the waters of a never-failing spring from which the measure of the water that could be taken is simply the measure of the drawing-pot.

The *Ramayana* was composed by the sage Valmiki before 500 B. C. It contains not less than 48,000 lines and is vigorous and virile in style.

Rama is, as is well-known, the hero of the Ramayana. Renouncing crown and kingdom to redeem his father's word, he went into exile, accompanied and attended by his gentle and faithful wife and his loving and devoted brother. The son of an illustrious king, the heir to a magnificent throne, he lived on fruits and roots—the fit food for ascetics. Sri Ramachandra shines forth as the pattern of perfect manhood. He was the ideal son, the ideal husband, the ideal father, and the ideal king. *Lakshmana* and *Bharata* are exceedingly fine examples of filial love and fraternal affection. *Sita*, the heroine, was the ideal wife the ideal mother, and the ideal queen. She was the embodiment of purity, chastity, love, forgiveness, tenderness and truth. Sita—"the stately flower of female fortitude, of perfect wifehood and pure lovlihood"—has pre-eminent sway over the hearts of the Hindu woman of all castes and creeds. There is not a single Hindu woman whose earliest and tenderst recollections do not cling round the story of Sita's sufferings and Sita's faithful devotion to her lord, told in the nursery, taught in the family circle, remembered and cherished throughout life.

Mahabharata was composed by the Sage Veda Vyasa, one of the "Sacred Seven." It runs to 200,000 lines in length and is felicitous in style. The central story revolves round the strife between the *Pandavas* and the *Kauravas*. The main plot is used as a peg on which to hang a thousand entertaining episodes of invaluable literary charm and highly instructive moral significance. The most important of these is the *Bhagavad Gita*, which marks the

highest pitch of philosophic imagination.

"The poems of Homer" says Mr. Gladstone, "differ from all other known poetry in this that they constitute in themselves an encyclopaedia of life and knowledge, at a time when knowledge indeed, such as lies beyond the bounds of actual experience, was singularly fresh, vivid and expansive." This remark applies with even greater force to the *Mahabharata*. It is an encyclopaedia of the life and knowledge of Ancient India.

We learn from the trials and tribulations of the five brothers that though Vice may for a time succeed in this sordid world, Virtue will ultimately triumph over it and crown the virtuous with bliss everlasting. There are excellent ethical and moral principles in the Mahabharata on which to build *Character* and *good citizenship*. The Mahabharata is a great and glorious teacher of ethics. For all, it contains an inexhaustible fount of wisdom, of guidence, and of solace. It tells us how to behave ourselves in everyday life and instructs us in a very interesting and entertaining way by means of stories. Instead of saying "you ought not to tell a lie," it tells a number of stories about people who told lies and what befell them. This method intensely impresses the reader and he easily learns to apply the rules of conduct and understand them much better. When one of your professors teaches you a rule in arithmetic, he gives you a number of sums to be worked out by that rule and that helps you to understand it much better than if you had only the rule and no examples.

The *Shanti* and *Anushasana* Parvas are brimful of excellent teachings. The great Rishi, *Bhishma*, the embodiment of "*Dharma*," discoursed magnificently, from his bed of arrows on the field of battle, on a variety of subjects, such as regal duties, warfare, exertion and destiny, the true Yogi, the relations between *Guru* and *Sishya*, father and son, the greatness of truth, the glory and grandeur of *Dharma*, and a host of other momentous subjects.

Every one of us should strive to follow the glorious examples of *Arjuna*, the soldier and the pupil; *Bhima*, the mighty and the invincible; *Yudhishtira* th patient and the meek; *Bhishma*, the stainless prince of the terrible vow; *Vidura*, the man of wisdom and humility; *Sri Krishna*, the marvellous child, the marvellous statesman, the marvellous charioteer of Arjuna, and the marvellous teacher; *Sita*, *Savitri*, *Damayanti*, *Arundhati*—paragons of feminine virtue and chastity. They should be our living gospel, our moving faith.

The late Mr. Romeshchandra Dutt, a distinguished patriot and scholar of rare attainments and ripe culture, has published a magnificent metrical translation of slected passages from the Epics. The Sri Vani Vilas Press, Srirangam, is publishing a series of dainty little volumes containing the Sanskrit text of the "Ramayanam" & the English translation. It is gratifying to learn that, of late, attempts are being made by some of our enthusiastic young men of literary tastes at dramatising the Epics. We are also under obligation to such Western Scholars as Sir Edwin Arnold and Griffith for being in a small measure the means of making the West appreciate the literature of the East.

We should not however forget that the translations cannot have the freshness, vigour, and charm of the original. "The European Orientalist, with admirable scrupulosity and tireless patience, works away laboriously with dictionary and grammar to give an 'accurate and scholarly' translation of the foreign language which he is trying to interpret. What else can he do? But the result, as compared with the original, is like the dead pressed 'specimen' of the botanist beside the breathing living flower of the garden."

Therefore every one of us should strive to dive into the original—'the well-springs undefiled.'

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*", Srirangam.

The Dawn of the Eternal Will.

(BY V. SRINIVASA RANGACHAR.)

Dark clouds in thick layers lie at the
Eastern gate,
Through them and above, the Crimson of
the dawn
Paints the Blue, for the new sun to steer
his royal course.
Thundering cannons peel no more
destructively,
Flags no more their colours display of
Martial fame,
Warrior kings and battle heroes lose their
thrones,
Like twinkling stars they disappear in the
Crimson Blue.
Yon pale Moon in the West hangs where
the earth and heaven meet
Royal roads, the weak and the strong tread
all safe
Cool breeze wedded to warm Sun
Warm hearts wedded to simple joys
Greet the Dawn of the Eternal Will
To the symphony of the dulcet music
Of the song Eternal of the Lord divine
On the restless milky ocean of Humanity.

Olla Podrida.

The great event of the week is of course Mr. K. Srinivasa Row's address on Protestant Hinduism at Bangalore. He protested too much. He touched upon untouchability and was so fond of it that he did not leave it up to the end of the address. So Protestant Hinduism begins and ends with untouchability. What an untouchable thing it is, to be sure !

* * *

All—orthodox or reformer—want to help our Panchamas—they are *ours* and we know and feel them to be *ours*—and desire to teach them to live cleaner, richer, and happier lives. But our leaders will hardly do anything but declaim and denounce. The tongue is busier than the hands in their case. We are heartily sick of the *verbal* campaign against untouchability.

* * *

The entertainments to the Honourables are not yet over. They seem likely to continue till the term of this Council is over. The Audi Dravidas in Mesopotamia have wired from there congratulating His Excellency on nominating an Audi Dravida to the legislative council.

* * *

At Sandhurst military cadets are hereafter to learn French instead of Hindustani. That is a good idea. They will come with fresh minds here ! ! !

* * *

The Madras papers have discovered a new way of describing marriages in the highest circles. At a recent marriage at Madras it is stated that the bride's sister gave away the bride, that Dr. Subramania Iyer officiated as high priest, and that there was a cosmopolitan dinner. So the giving away of the bride by women, the presence of a modern edition of a high priest, and the giving of a cosmopolitan dinner are the three modern matrimonial sanctifications.

* * *

The Shah is going to sell the Peacock Throne for £ 750,000. Oh, the mutability of things ! ! ! The exit of the throne seems to be as wonderful as its entry.

* * *

During a recent Presidential address to the Bar Association at Chingleput the Hon. the Advocate-General arranged the professions thus in the order of national importance :—the priest, the agriculturist, the teacher, the lawyer, and finally the judge, the soldier, and the policeman in the same boat. We do not know where this kind of rank and precedence obtains. We should like to know about it.

* * *

The Hon'ble Mr. V. S. S. Sastri seems to have told the British electorate about the Madras Varnashrama Dharma Sabha as an obscurantist body. Where would he like to have this precious opinion of his published—the Eatanswill Gazette or the Eatanswill Independent ?

* * *

Mrs. A. B. has started *United India* in England. I suppose that she will come and start *United England* in India. *New India* was started to co-operate wtih *The Hindu*. *United India* is now started to help *India*. He who runs may read.

* * *

Mr. G. S. A. has once again begun his golden shower of compliments on Madras orators! What a brave boy he is to be sure! He has not only recommenced this but he is giving friendly advice to the Provincial Congress Committee. What is the matter. I wonder?

* * *

So there might be women I. C. S. coming up to India. The more the better.

* * *

Meantime we hear in unchanging India about a woman bringing a dead man to life at Sirpur by the power of Mantras. But surely it is better to fire at and kill persons than to bring the dead to life.

* * *

Madras is always at the top now-a-days. The only question is whether it is living at the top or dying at the top? Mr. P. N. Raman Pillai presiding over a lecture on "Is Caste Dying" made two precious discoveries. *New India* says that he said as follows: "As a result of the war, religion must be swept away and a spirit of freedom would take its place. If all of them tried to extinguish caste, it would become a memory of the past only to be recalled with relief." Hence war is to be the saviour of the world and is to sweep off not only man but also religion and other rubbish. He has studied history evidently in a new school. We will picture war hereafter not "with red shot glowing in his fiery hands" but with a broom in his hands. We have really wonderful speakers now-a-days whose cocksureness is matched only by their ignorance.

SCRUTATOR.

Why not a League of Religions?

[BY KATE SIMMONS.]

"PEACE ON EARTH AND GOODWILL AMONG MEN"

Some of the finest minds among leaders of men in the world of politics are now engaged upon the constructive work of peace-making, of the League of Nations ideal, and all that it embodies as a unifying factor in international relationships, and national progress and freedom.

Why should not our religious leaders of all sects and denominations likewise find fourteen points of agreement as a basis for a still fuller ideal, the foundation of a League of World Religions?

CIVILIZATION ON A SECTARIAN BASIS

Mr. Lloyd George, speaking at the Peace Conference, said:

"I saw acres of graves of the fallen. These are the result of the only organized method that civilized nations have ever established, or sought to establish, to settle disputes between each other."

Can we hope that such a lamentable state of affairs is really at an end whilst yet there is no truce called to end the mental conflict between religious faiths; whilst the churches and religions of the world wage mental warfare, their attacks of superiority, intolerance and bigotry being met by counter-attacks of bitterness, resentment, and pride; and humane, sensitive minds, loving the race more deeply than men would give the Creator credit for doing, are driven out from the ranks of conventional worshippers, their intelligence shocked by such a state of affairs?

INFINITE VARIETY IN UNITY

Surely it can be recognized that the Infinite Creative Power has room for each and all in the vastness and immensity of things? That what is in reality divine variety should be a matter for sympathetic understanding, rejoicing, and unity, and not one for division and separation.

ONLY ONE CREATOR

This aloofness and isolation of one earnest body of Truth-seekers from another is incomprehensible if it is recognized that we are all the children of a common Creator; all endowed with diversities of gifts, and at varying stages of development.

Is it not a matter for congratulation rather than condemnation that the multiplicity of these needs should be met by the variety among denominational teachings and religious faiths, which have arisen according to the law of demand and supply?

ESSENTIAL UNITY OF ALL CREEDS

Let us briefly compare selected passages from world Scriptures, and see if there is not an essential unity of idea, a oneness of divine Spirit, animating them all.

HINDUISM. INDIA

"From Him rise Life and Mind....from Him are born angels, men, beasts, and birds....From Him the ocean and mountains all; from Him the rivers roll of every kind; from Him all plants....

"Sole Sovereign, inner Self of all Creation."—*Upanishad*, 2000 B. C.

"Whoever comes to me, from whatsoever path—I reach him. All men are struggling in the various paths which ultimately lead to me, the Infinite Existence, Intelligence, Bliss, and Life Eternal."—*Krishna*.

ZOROASTRIANISM. PERSIA

"He is the Light and Source of Light; He is the Wisdom and Intellect. He is in possessiou of all good things....good mind, immortality, healthy, devotion, and piety....All these gifts He grants to the righteous man who is upright in thoughts, words, and deed."—*Zoroaster*, *The Zend Avesta*, 1000 B.C.

BUDDHISM. INDIA, CHINA, TIBET, JAPAN, CEYLON.

"Nirvana is the annihilation of all that is evil, that is destructive. It is not the annihilation of that which is love, of that which is beautiful, of that which is everlasting."—*Buddha*, 600 B.C.

TAOUISM. CHINA

"All pervading is the Great Tao (The Word o-Way). Production without possession, action without self-assertion, development without dominationr Heaven's net is vast, though its meshes are wide, it lets nothing slip through....Only the man who

lives for the whole world possesses peace of mind."—*Laou Tsze, Tel Teh King*, 600 B.C.

CHRISTIANITY

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother."--*Jesus Christ.*

"The Kingdom of Heaven is within you, and whoever shall know himself shall find it. Strive therefore to know yourselves and ye shall be aware that ye are the sons of the Almighty Father."—*New Sayings of Jesus from Oxyrhyncus.*

MOHAMMEDANISM. ARABIA, PERSIA, TURKEY, INDIA, AFRICA

"For God is in the East and the West, so wherever thou turnest the face there is the essence of God."

"All God's creatures are His family, and he is the most beloved of God who trieth to do most good to God's creatures."—*Mohammed, The Koran*, A.D. 571.

BAHAISM. PERSIA

"O people of the world! The creed of God is for love and union; make it not to be a cause of discord and dissension. I enjoin you to the service of the nations and the pacification of the world. The pavilion of unity is raised; do not gaze upon each other with the eyes of foreigners; ye are fruits of one tree, and the leaves of one branch....Let him glory who loves the whole world."—*Baha Ullah*, A.D. 1844.

ARCHDEACON WILBERFORCE

"The Word of the Father is the monopoly of no age, nation, sect, definition.... What mean these scathing denunciations, this branding of men who differ as to methods as infidels, that we hear? Will it perchance be said of us: many spiritually-minded heathen sit down in the kingdom, and you, for all your orthodox creeds, and correct ceremonials, and intellectual knowledge, and stern denominational damnation of all who cannot see eye to eye with you, shall be cast out?"

THE LINE OF THE APE

"The first man is of the earth, earthy" (I Cor. XV. 47) and is not all the trouble due to the fact that we have been limiting "man" to a brutish origin, the man of dust, to the line of the ape; and doing so have we not deliberately accepted sheer materialism with it, thereby failing to realize that there is an incorruptible reality behind all things which is divine?

Thus, *our idea of man has fallen* from a spiritual to a material basis, and remained there, drawing religious faiths headlong into the vortex with it.

MAN'S TRUE ORIGIN

But the *true man* has never fallen—"the second man is the Lord from heaven" (I Cor XV. 47)—for he is God's image and likeness, and deathless man is this eternal image. Once the race is set free from a limited finite sense of selfhood, and taught the sublime dignity of its real nature, then humanity will enter upon its spiritual heritage as the "Sons of God," and human existence will improve in proportion as this truth is discerned.

EVOLUTION

Then the doctrine of evolution will take its rightful place in human thought as the growth or unfoldment of man's perception of *what he really is*, of his free choice, acceptance, and realization of sonship, of true and perfect selfhood.

THE UNIVERSAL CHRIST PRINCIPLE*

The late Archdeacon Wilberforce has clearly indicated the universal character of the sonship:

"If there were an absolutely perfect human being, that human being would be so God inhabited, that he would be able to say, 'I and Infinite Mind are one, he that hath seen me hath seen Infinite Mind.' Now Jesus is this perfect human being, the principles that He embodied... are not peculiar to him, but Universal, it is the Mother God repeating itself in all souls... this distribution of Creative Being belongs to all men, as the hope of their existence, the ideal of their life, the leaven of their humanity, the assurance of their perfection."—*Mystic Immanence.*

THE SONSHIP AND WORLD UNITY

In this simple statement of the universal Christ principle, of God's image in all men, we have a true basis for world unity and the brotherhood of man.

Whether the Churches unite and teach the Truth or not, the vision has come, and cannot be denied; and all men will ultimately perceive and know it whatever path they take, and through whatever channel it may come.

A DESPERATE POSITION

To assume that none but a select few, at a particular period, have received enlightenment, is a position as unworthy of the Divine, as it is desperate for man.

THE GROWTH OF SPIRITUAL UNDERSTANDING

Truth has always been the same, Eternal and Absolute, but revealed in proportion to man's capacity to receive it.

But nature herself was not ready to provide the types fitted to receive its highest impulse, gulfs had to be bridged over as vast as the difference between the "man-like ape and the apelike man." But, spiritual impulses are perfect in their Source, but cyclic and progressive in their reception, and each impulse has landed the human race higher on the shores of attainment, and each must be endeared and reverenced by the race for whose specific needs a divine messenger has come.

THE HEATHEN

Let us now consider the first error that has arisen from limiting our conception of man to human origins; for instance, is it not time that we abandoned that crude mental attitude we assume when allowing ourselves to be guilty of the vulgarity of speaking of our fellow-creatures as "heathen." Is it not time that this term be placed in the same category as "hell" and considered obsolete?

HEATHENISH DOCTRINES

In the light of our present day understanding of the Scriptures we regard "hell" as a state of consciousness—not a place, in which we all can partake here and now; and not as a particular location where presumably at least two-thirds of creation are practically foredoomed to eternal anguish by their Creator! Surely if there is such a thing as a heathenish doctrine this can be considered as such!

TRIBAL GODS

But, having outgrown such a falsity, our next duty is to give up other idols of our imagination which we worship, such as our wrong conception of man called heathen; and our false conception of Deity, which is really tribal worship; for these are born of our lack of love!

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*This term is not of course arbitary but interchangeable.

THE NEED TO CO-ORDINATE AND UNIFY MAN'S CONCEPTION OF THE DIVINE

Granting the need, what could better promote the brotherhood of man than a true apprehension of the Faiths which have been the source of inspiration to men in all ages?

Surely we demand over much of our politicians when we expect them not only to settle all affairs of policy and state, but likewise to be world peace-makers, the reconcilers of men. But can this thing be settled solely by parliaments and law?

THE GREAT OPPORTUNITY

Will not the wonderful mechanism or body now fighting for its existence—conceived for the purpose of world equilibrium—require a soul, an animating principle, a spiritual influx, which will co-ordinate and unify human thought? This it should be within the province of religion to supply.

Those who sense the world pulse are aware that its indications are very acute, that we are faced with life or death, unity or anarchy, the Wilson ideal or the other! and that no half way measure is possible.

RELIGION IS UNIVERSAL

The Rev. J. Clifford, D. D., has written a significant article, "Only One Religion." in which he says: "The World is becoming one.... We are no longer strangers or foreigners upon the earth, but fellow-citizens in the great household of the Eternal Father .. Religion is Universal.... it is a power operating quitely and slowly like the fertilizing dew and the sunshine of morning, leading to the exploration of the revelation of God in great souls, in the sacred writings of saints of what we used to call 'heathendom,' and drawing us into fellowship with the great reconciliations and centralizing truths, taught by the Universal Spirit, that coming into the world, gives light to every man who will receive it."—

THE FUTILITY OF SECTARIANISM

Creeds and dogmas have not prevented professedly religious and civilized nations from premeditated warfare (which it is difficult to distinguish from murder) nor yet from regarding it as a necessarily component part of professional civilized life.

From this it is not unfair to infer that there is a fundamental lack in our outlook upon spiritual masters.

THE SAVING TRUTH

Who among our accredited religious leaders are willing to come forward and combat this wrong conception of existence? Who will proclaim the Fatherhood of God and the brotherhood of man?

THE NEED FOR A CHANNEL FOR TRUTH

Or will the tide of spiritual progress roll in upon a rigid and immobile Church, breaking up its conventional and outgrown form?

If so, then we must look to a purified spiritualized politics to take its place, as being the only open channel through which the Divine can operate; and the unity of Love be revealed and established in the world.

A LEAGUE OF RELIGIONS.

SUGGESTED FOURTEEN POINTS

1. That the perfect nature of Cause does not admit any other, or self-opposing Cause.
2. That God is One and Indivisible, the only Cause, Origin, Mind.
3. Likewise His creation is one and undivided, the sense of separation being an imaginary one, existing not in the Divine but human mind.
4. Therefore the separation of interests either of "race, sex, creed, caste, or colour," is artificial and unnatural.
5. That God is Life, Truth, and Love itself, from whom the universe derives all true activity, intelligence, affection.
6. Thus, there is an essential unity of all creeds, which only differentiate to meet the temperamental requirements of the worshippers, and all are in essence a revelation of Divine Mind.
7. Though creeds are in essence one, yet revelation is progressive from age to age in the same way and along the same path as Science.
8. For, as all known natural law acts irrespective of person, time, and place; so the Truth active in all Faiths is operative spiritual law, and, acting on all men, is discovered to them—irrespective of person, time, or place—Wherever and whenever they are attuned to divine Mind, and not otherwise.
9. That the "divine sonship' of man means that man is an emanation of the Creator, and as such are brothers.
10. That the only possible expression of the unity of men with God, is by expressing it towards man.
11. That men should seek to sympathetically enter into an understanding of the divine diversity in unity which composes existence when seen truly: as God sees it in its wholeness (holiness).
12. That true religion and undefiled is not to be found where division and separation exist; but in the knowledge of the unity of Love demonstrated in proportion as men love each other, because "God is Love" (John).
13. That all teaching and missionary work should be undertaken in the same manner as educational work, not in an attitude of superiority, but in the recognition that the "unenlightened" are not the monopoly of any creed; and it is the privilege of all who reflect the Light to pass on its radiance to others.
14. That a League of Religions should be formed for the intercommunication of Truth, that fundamental points of agreement may be universally acknowledged; and falsities or disagreements outgrown and corrected; and to carry out the work laid down by the inspirers of all religion.

Since writing this pamphlet an article has appeared in the "Daily Express," March 10, by Hugh Byas, Tokyo:

"The twelve sects of Japanese Buddhists have met in conference to frame their ideas on what should constitute a just and lasting peace, and have drawn up a manifesto which is being transmitted to the Peace Conference in the care of Marquis Saiongi.... 'Buddhism desires for itself equality with all other religions, and will extend reciprocity to all creeds.... and desires that in regard to all social and international enterprises ...a perfect moral and intellectual agreement should henceforth prevail among all nations, politicans, religionists, educators, and competent persons of the economic world for common study and mutual assistance,' and in furtherance of this great end 'we Buddhists are ready to unite with religionists of the whole world."

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